

PEKING REVIEW

25

June 21, 1974

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Nuclear Test**

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Vol. 17, No. 25

June 21, 1974

Published in English, French, Spanish,
Japanese and German editions

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China Successfully Conducts New Nuclear Test

Press Communiqué

In the excellent situation in which the movement to criticize Lin Biao and Confucius is developing in depth, China successfully conducted a new nuclear test over the western region of the country at 2 p.m. on June 17, 1974.

The conducting of necessary and limited nuclear tests by China is entirely for the purpose of defence and for breaking the nuclear monopoly of the super-

powers and for ultimately abolishing nuclear weapons. The Chinese Government declares once again: At no time and under no circumstances will it be the first to use nuclear weapons. The Chinese people and Government will, as always, work together with the other peoples and peace-loving countries in the world in the common struggle to achieve the lofty goal of the complete prohibition and thorough destruction of nuclear weapons.

(Hsinhua News Dispatch, June 18)

Greetings to O.A.U. Assembly

Premier Chou En-lai sent a message on June 9 to the Assembly of the Heads of State and Government of the Organization of African Unity warmly congratulating the successful convocation of the assembly.

The message said: "Inspired and motivated by the Organization of African Unity, the African countries and peoples have in recent years won continuous new successes in their struggle to consolidate national independence, safeguard state sovereignty and develop the national economy. The African people in the territories which are not yet independent have also won continuous important victories in their armed struggles and mass movements for national liberation. In their struggle against imperialism, colonialism, neo-colonialism, racism, Zionism and great-power hegemonism, the African countries have further strengthened their solidarity, demonstrating the strong will of the great African people to carry on a united struggle. Africa is an important part of the Third World and is playing an ever greater role in international affairs. We are convinced that in the excellent

situation in Africa the current session of the assembly will achieve positive results and make new contributions to the furtherance of the African people's cause of struggling in unity against imperialism and winning and safeguarding national independence, and to the promotion of the Third World's just and united struggle against hegemonism.

"The peoples of China and Africa are comrades-in-arms on the same front. Following the teachings of Chairman Mao Tsetung, the Chinese people will, as always, firmly support the African people in their just struggle against imperialism, colonialism, neo-colonialism, racism, Zionism and great-power hegemonism and their great struggle to defend state sovereignty, develop the national economy and win the complete independence and thorough liberation of the African continent."

Latin America Nuclear-Weapon-Free Zone Supported

Yao Kuang, Chinese Ambassador to Mexico, delivered on June 11 to the Government of Mexico, the depositary country of the Treaty for the

Prohibition of Nuclear Weapons in Latin America, the instrument of ratification of additional protocol II to the treaty. It had been signed by Acting Chairman Tung Pi-wu on April 23.

Receiving the instrument of ratification on behalf of his government, Mexican Foreign Minister Emilio O. Rabasa said that the aims proposed in the Mexican-Chinese joint communique issued at the end of the Mexican President's visit to China in 1973 have been realized.

He said: "Mexico expresses its profound satisfaction because it is aware that this highly important international legal act demonstrates the goodwill of the Government of the People's Republic of China to co-operate in the ceaseless search for international peace and security."

Ambassador Yao Kuang said: "The Latin American countries proposed the establishment of a nuclear-weapon-free zone in Latin America with a view to countering the policy of nuclear threat and blackmail pursued by the super-powers and safeguarding the peace and security of Latin America. The Chinese Government respects and supports this just position."

Reiterating the Chinese Government's consistent stand for the complete prohibition and thorough destruction of nuclear weapons, he said: "We are convinced that the Latin American countries will strengthen their solidarity and advance together in their struggle against the policy of nuclear threat and blackmail pursued by the superpowers and for the establishment of the Latin American nuclear-weapon-free zone. The Chinese Government will continue to make unrelenting efforts together with the Latin American countries and all other peace-loving countries for the attainment of the great, long-range objective of the complete prohibition and thorough destruction of nuclear weapons throughout the world."

Recommendation for Admission of Bangladesh To U.N. Membership

The U.N. Security Council at a June 10 meeting adopted a resolution recommending the U.N. General Assembly to admit Bangladesh to U.N. membership.

Chinese Representative Chuang Yen in his statement recalled the relevant U.N. resolutions adopted since the 26th U.N. General Assembly for the correct settlement of the questions of the South Asian subcontinent. He said, "In August 1972, the Chinese Delegation was opposed to the consideration of the question of admission of Bangladesh to membership in the United Nations before the relevant United Nations resolutions were implemented. At the time and on later occasions, the Chinese Delegation stated clearly that the Chinese Government's stand for postponing the consideration of this question did not mean that we were fundamentally opposed to the admission of Bangladesh into the United Nations. The Chinese people cherish friendly sentiments for the people of Bangladesh. China stood for postponing the consideration of this question for the very purpose of upholding the principles of the U.N. Charter and defending the interests

of the people on the South Asian subcontinent so as to promote a reconciliation between the parties concerned on the subcontinent free from superpower interference from outside and bring about the full implementation of the relevant U.N. resolutions, thus leading to the normalization of relations between the countries on the subcontinent."

He continued, "New developments have now taken place on the South Asian subcontinent. We are glad to see that with the concerted efforts of the parties concerned and many Third World countries, agreements have finally been reached among the countries concerned of the South Asian subcontinent, which have led to the implementation of the relevant resolutions of the General Assembly and the Security Council and thus created favourable conditions for the normalization of relations among the countries on the subcontinent. In these circumstances, the Chinese Government, considering that Bangladesh is eligible for membership in the United Nations, has decided to support the admission of Bangladesh into the United Nations, and hopes that after its admission to membership in the United Nations, Bangladesh will make positive contributions towards upholding the basic principles of the U.N. Charter."

"The Chinese Government welcomes the positive developments on the subcontinent. We hope that the countries on the subcontinent will further remove outside interference, normalize their mutual relations and live in amity on the basis of the principles of equality and mutual respect for sovereignty. We are ready to develop good-neighbourly relations with the countries on the subcontinent on the basis of the Five Principles of Peaceful Co-existence and further enhance our traditional friendship with their peoples. The Chinese Government and people will, as always, firmly support the peoples in South Asia in their struggle against hegemonism and expansionism," Chuang Yen stated.

Pakistan Representative Iqbal Ahmad Akhund declared at the meeting that since the relevant resolutions of the U.N. Security Council had been implemented, the Pakistan Delegation welcomed this recommendation.

2,500-Year-Old Military Treatises Discovered

Two early Western Han Dynasty (206 B.C.-8 A.D.) tombs have been excavated at Yinchuehshan in Linyi County, Shantung Province. Bamboo slips (works were written on bamboo slips in ancient China before the invention of paper) of the famous *Master Sun's Art of War* as well as of *Sun Pin's Art of War*—the latter had been lost for more than 1,000 years—were discovered in one of the tombs. This is another achievement for China's cultural relic and archaeological workers under the guidance of Chairman Mao's revolutionary line since the start of the Great Proletarian Cultural Revolution.

The extant *Master Sun's Art of War* was written by Sun Wu, a guest minister of the Prince of Wu towards the end of the Spring and Autumn Period (770-476 B.C.). Sun Pin was chief of staff in the State of Chi in the mid-Warring States Period (475-221 B.C.). Because *Sun Pin's Art of War* had been lost for a long time, some people thought that *Master Sun's Art of War* was not written by Sun Wu; others were sceptical about the existence of a man named Sun Wu; but more people were of the opinion that the extant *Master Sun's Art of War* might have been first written by Sun Wu and completed by Sun Pin, and that this military book, not written by one man, was a summing up of the war experience from the late Spring and Autumn Period to the mid-Warring States Period. The simultaneous discovery of the two military books has ended this long-standing controversy.

One hundred and five bamboo slips of *Master Sun's Art of War*, written in over 1,000 characters, have been sorted out. The titles of

(Continued on p. 23.)

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hands on the mineral resources under the coastal waters of the Third World countries.

Formation of International United Front Against Hegemonism

It was in these circumstances that the Latin American countries began a struggle in the early 50s to defend their maritime rights over a sea area of 200 nautical miles against U.S. imperialist plunder. With the two superpowers stepping up their maritime contention in recent years, the struggle is developing vigorously into a worldwide movement in defence of maritime rights and against aggression and plunder by the two overlords.

As early as August 18, 1952, Chile, Peru and Ecuador proclaimed in the famous Santiago Declaration that each possesses sole sovereignty and jurisdiction over an area of the sea extending 200 nautical miles from its coast. Several years ago, a "tuna war" broke out along the South American coasts. Defying brute force, Peru and Ecuador resolutely captured and fined fishing vessels from the United States and other countries which intruded into their territorial waters for illegal operations. Since then, disregarding U.S. threats and retaliatory measures, Latin American countries have persisted in a determined struggle to safeguard their sovereignty, winning wide support and solidarity from the people of the whole world, particularly from the Third World countries.

In their attempts to win maritime hegemony, the Soviet Union and the United States at the First and Second U.N. Conferences on the Law of the Sea in 1958 and 1960 strove stubbornly but in vain to limit as much as possible the width of the territorial waters. More and more Third World countries rose in the struggle against the two maritime overlords and in defence of their national rights and interests.

On May 8, 1970, in Montevideo, capital of Uruguay, nine Latin American countries, including Chile, Peru and Ecuador, issued the Declaration of Principles on the Law of the Sea reiterating their determined defence of the 200-mile maritime rights and opposition to the plunder of their maritime resources by the superpowers. At the same time, many African and Asian countries which are also victims of the superpowers' expansionist moves and contention for maritime hegemony, such as Sierra Leone, Guinea, Tanzania, Senegal and Pakistan, declared territorial waters or spheres under coastal state jurisdiction ranging from 18 to 200 nautical miles.

In the Declaration of Santo Domingo published in the capital of the Dominican Republic on June 7, 1971, the Caribbean countries maintained that each country has the right to define, beyond its territorial waters, a

patrimonial sea of not more than 200 nautical miles, in which the coastal states have ownership of and jurisdiction over the renewable and non-renewable maritime resources, while normal navigation and flights by foreign ships and aircraft in and over the area as well as the laying of under-sea cables and pipelines would be permitted. In November 1971, 77 developing countries jointly issued the Declaration of Lima supporting the principled stand of the Latin American countries on coastal states' free disposal of the maritime resources in the spheres under their national jurisdiction. Henceforward, the struggle in defence of the 200-mile maritime rights initiated by the Latin American countries has grown into a mammoth movement taking in the whole Third World. Participants in the 21st meeting in 1973 of the Council of Ministers of the Organization of African Unity, the Tenth Assembly of Heads of State and Government of the O.A.U. and the Fourth Summit Conference of the Non-Aligned Countries all expressed the belief that the establishment of 200-mile exclusive economic zones or zones under national jurisdiction is not only an important measure in defence of the natural resources of the coastal states but also a major contribution to the developing countries' common struggle against maritime hegemony. Of the more than 110 coastal states in the world, about 80 have advocated or formally declared territorial waters, exclusive economic zones, patrimonial seas, fishing zones and other forms of the limit of national jurisdiction extending to the maximum of 200 nautical miles.

Noteworthy are the increasingly aggressive activities on the world's seas by the two superpowers which threaten the security and interests of the developed coastal states. This has prompted Norway, Canada, Australia, New Zealand, France, and other countries to support or approve, in one way or another, the stand for coastal state jurisdiction over a sea area not exceeding 200 nautical miles. The expansionist activities of the two superpowers have promoted the formation of a broad international united front on the question of maritime rights among the countries of the Third and Second Worlds against hegemonism and thus placed the two superpowers in utter isolation. This also shows that the superpowers are in an impasse as described by the saying: "Flowers fall off, do what one may."

On the eve of the Third U.N. Conference on the Law of the Sea, the two superpowers, faced with the irresistible trend for establishment of 200-mile exclusive economic zones, are plotting to emasculate the essence of the economic zone principle and to restrict the sovereignty and jurisdiction of the coastal states in these zones. Numerous coastal states are keeping vigilant against such manoeuvres.

Liuhsia Chih Denounces Confucius

by Tang Hsiao-wen

Liuhsia Chih was the outstanding leader of a slave uprising towards the end of the Spring and Autumn Period (770-476 B.C.). His deeds against Confucius and his revolutionary activities were recorded in an essay entitled "Chih the Robber" in the "Chuang Tzu". There were also scattered records of him in many other works before the Chin Dynasty (221-206 B.C.).

"Chih the Robber" was based on legends about Liuhsia Chih's heroic deeds which were popular among the working people. The details in the essay may not be completely true to the facts and its descriptions may have been influenced by the author's views, but if we ignore the minor details and eliminate the false while retaining the true, we find that, in essence, it better reflects the historical facts than the official "classics" of the reactionary classes. Applying the views of historical materialism, the following article describes and comments on Liuhsia Chih's actions against the slave system and discusses his main points in criticizing Confucius. — Ed.

Kung Chiu (the family name of Confucius was Kung and his name Chiu) represented the ideology of the decadent and declining slave-owning aristocrats. Reactionaries in the past revered him as the "sage" and even called him "the most holy sage and foremost teacher." Ringleaders of the various opportunist lines in the Communist Party of China were all worshippers of Confucius, and the renegade and traitor Lin Piao was a devout disciple of Confucius. Contrariwise, the working people have always cherished inveterate hatred for Kung Chiu, held him in contempt and severely refuted and criticized his reactionary preachings. More than 2,000 years ago, Liuhsia Chih's denouncing of Confucius mentioned in "Chih the Robber" in the *Chuang Tzu* was a splendid page in the history of the working people's struggle against Confucius.

Outstanding Leader of Slave Uprising

Chih has been slandered as a "big robber" and called "Chih the Robber" by the reactionary classes for more than 2,000 years. Now the reversal of history should be reversed again. Chih was not a "big robber," but an outstanding leader of a slave uprising. He was known as Liuhsia Chih because he lived in Liuhsia.

Liuhsia Chih lived towards the end of the Spring and Autumn Period when China was in a great social

upheaval, moving from the slave to the feudal system. To hold back the collapse of the slave system, the slave-owning aristocrats on the verge of their doom stepped up their cruel oppression and exploitation of the slave class and other working people. The court and nobles lived a licentious life while the working people, hungry and lacking adequate clothing, were weighed down by heavy drudgery and were barely able to keep alive. Therefore, "people suffered severely and both husband and wife cursed the state of affairs," class contradiction was very sharp and large-scale slave uprisings took place in many places. According to historical records, city-wall builders rebelled in the State of Chi, the common people staged an armed revolt in the State of Cheng and the handicraft slaves attacked their ruler in the State of Wei. With "swords, poison, water and fire" as their weapons, slaves in various places seized "vehicles, horses, clothes and fur coats" from the nobles and the rich. The outstanding leader of an armed slave uprising in Chi and Lu (present-day Shantung Province) was Liuhsia Chih who led an army of slaves in fighting from place to place.

Out of their class prejudice, exploiting-class historians have done their utmost to disparage and negate Liuhsia Chih. Thus few records of his activities were kept. But even the available material shows that Chih was a wise and courageous hero skilful in conducting battles. He had his theory and programme, was adept in organizing the masses and enjoyed support from them. "Chih the Robber" said: Liuhsia Chih "led nine thousand followers, fighting in many places and attacking the slave-owning aristocrats." Wherever they went, the slave-owning aristocrats fled in a hurry, the big aristocrats were entrenched in walled cities and the small nobles hid themselves in citadels surrounded by earthen walls — all dared not resist. This proved that his powerful contingents exercised a far-ranging influence and was a big threat to the reactionary rule of the slave-owning aristocrats. By fighting in various places, the forces led by Chih exercised widespread influence. Therefore, his name became synonymous with slaves in revolt in the various states at that time.

Revolutionary force "is the instrument with the aid of which social movement forces its way through and shatters the dead, fossilized political forms" (*Anti-Duhring*). In class society, violent revolution is the general law by which one social system replaces another. The slave uprising Liuhsia Chih led was a great attempt in Chinese history by which the exploited class solved social contradictions through violent revolution. The slaves who had long been oppressed and kept at the bottom rung of society rose in revolt,

* *Chuang Tzu*, an ancient Chinese philosophical work of the Taoist school, mainly contains the writings of the idealist philosopher Chuang Chou (c. 369-286 B.C.) and his followers. Chuang Chou was a native of the State of Sung (the present-day Shangchiu area in eastern Honan Province) in the Warring States Period (475-221 B.C.). *Chuang Tzu* has 33 essays extant. The 29th is "Chih the Robber."

smashed the shackles imposed on them by the slave-owning aristocrats and shook the economic base and the superstructure of the slave system, thus giving the advance of history a forceful push. This was really an excellent thing.

Advocates of reform in the past commented positively on the slave uprising led by Liuhsia Chih. Hsun Tzu (313-238 B.C.), a thinker of the new emerging landlord class and an outstanding representative of the Legalist school, acknowledged that Liuhsia Chih was adept at convincing people in debates and enjoyed high prestige among the people of the lower strata, and said that Chih's name was like the sun and the moon and would continuously be passed on as those of the famous ancient rulers. Some later progressive thinkers also called Liuhsia Chih the "brightest" sage of the common people in revolt. However, the moribund and declining slave-owning aristocrats mortally feared and hated the slave uprising he led. They reviled Chih by describing him as a monster or "big robber" who relished human flesh and blood and killed people in order to grab their wealth.

Confucius, who stubbornly upheld the slave system, had implacable hatred for Liuhsia Chih. He viciously cursed him for not abiding by the law and filial piety and considered Chih a "scourge in the world." He was determined to eliminate this "scourge." In collaboration with the violent suppression by the slave-owners, he feigned kindness, personally went to where Liuhsia Chih was staying and tried by all means to induce him to surrender. When he saw Chih, Confucius repeatedly paid his respects and did his utmost to please and flatter him. Using such deception as benevolence, righteousness and virtue and tempting Chih with honours and baits like "building a big city with a circumference of several hundred li" and "revering you as one of the ruling nobles," Confucius tried to persuade him to lay down his arms and docilely turn into an obedient subject of the slave-owning aristocrats.

Liuhsia Chih had a deep hatred for Confucius who went from here to there like a stray dog to stubbornly safeguard the slave system. He flew into a rage when Confucius' name was mentioned. Full of anger and with one hand on his sword, Chih stared at Confucius and sharply denounced him to his face. In the eyes of the hero Liuhsia Chih who was determined to bury the criminal slave system, Confucius—a man revered as the "sage" by reactionaries—was only a contemptible clown. In his struggle against Confucius, Liuhsia Chih showed dauntless heroism and the revolutionary spirit of struggle.

Just Refutation to "Chih the Robber"

When Confucius met Liuhsia Chih, he openly slandered the slave uprising led by him as a shameless action. He wanted Chih to follow the way of the Confucian school, learn deportment from the "sage and scholars," "demobilize the soldiers and assemble his brothers so that they could offer sacrifices to ancestors together." In the face of such sinister design and reac-

tionary preaching, Liuhsia Chih ruthlessly exposed and criticized them.

Liuhsia Chih firmly refuted Confucius' reactionary ideas of following the ancient kings and trying to restore the old order and work for retrogression. The so-called "offering sacrifices to ancestors together" and following the examples of "sages" as advocated by Confucius meant carrying out his reactionary political programme of "restraining oneself and returning to the rites" and upholding and restoring the weakened and shattered rules and institutions and social order under the slave system of the Western Chou Dynasty. For this purpose, Confucius lauded to the skies the society under the slave system of the Shang and Western Chou Dynasties and described it as a paradise on earth. He praised the famous chieftains of the slave-owning class in the Shang and Chou Dynasties as the "holiest sages" who had lofty virtue and prestige, and he asked people to prostrate themselves before them. Liuhsia Chih refuted the nonsense concocted by Confucius, denounced the cruel rule of the slave-owning aristocrats and exposed the rottenness and darkness of the slave system.

Liuhsia Chih sharply pointed out that all the chieftains of the slave-owning aristocrats were "trouble-makers" who oppressed the people and made it impossible for them to live in peace. The society under their rule was by no means a paradise on earth, but an extremely irrational society in which "the strong states bullied the weak, the populous states oppressed the less populated" and man oppressed man. He considered that a society of moral integrity should be one in which people "raised their own crops, weaved their own clothing and did no harm to each other," that is, a society with neither exploitation nor oppression. This profoundly expressed the slaves' aspirations to get rid of exploitation and oppression and gain emancipation.

Liuhsia Chih made it clear that in praising the system of the Western Chou Dynasty and the advantages of benevolence and righteousness, Confucius was seeking "riches and honour" for himself, and that he wanted to protect the slave-owners' ruling position and let the slaves continue to live in misery. With extreme contempt for the power, position and extravagant life of the ruling nobles—which Confucius dangled before him as bait—Liuhsia Chih pointed out that the life of a parasite who consumed without working was extremely shameful and that the rule of the slave-owning aristocrats could not last long or come to a good end, and it had to become "extinct in later generations."

Liuhsia Chih's criticism and refutation of Confucius' stand for going back to the ancient ways and retrogression reflected the revolutionary rebel spirit of the oppressed slaves who were not afraid of the "sages" and were determined to overthrow the old system. This clearly proved that the slaves would never tolerate Confucius' efforts to restore the slave system. Neither deception nor violent suppression can help the reactionaries stem the advance of the wheel of history. Chairman Mao has pointed out: "The Chinese never

submit to tyrannical rule but invariably use revolutionary means to overthrow or change it."

The doctrines advocated by Confucius were a reactionary theory in which restoration of the rites of Chou was its aim and "benevolence" its core. These doctrines made "filial piety and brotherly duty" the essential elements of "benevolence" and alleged that only a "filial son" could become a "loyal minister" guarding the state under the slave system. Confucius' precepts of "filial piety and brotherly duty" were aimed at upholding the slave-owning aristocrats' hierarchy and patriarchal system which held that "the king is a king, the minister a minister, the father a father and the son a son." With sharp eyes Liuhsia Chih saw through the reactionary nature of the doctrines of Confucius and penetratingly pointed out: By producing the nonsense of filial piety and brotherly duty, he dreamt of becoming a rich noble ruling over the people. Chih cited numerous facts to elaborately expose the deceptive nature of Confucius' precepts of "filial piety and brotherly duty."

In Liuhsia Chih's eyes, all the "loyal ministers" and "wise men" exalted by Confucius were accomplices of emperors and kings in oppressing the working people and faithful henchmen of the noble lords. Their so-called "virtuous" deeds could only be a "source of laughter for the people" and "all were not worthy of esteem." The "loyal ministers" and "wise men" who died faithful to the slave-owners were merely swine and dogs which ended up in a foul ditch.

Chih asked Confucius to his face: Since you regard your doctrines as principles universally applicable under heaven, why were you chased out again and again in the State of Lu, unable to remain in the State of Wei, ignored by people in the State of Chi and besieged in Chen and Tsai? Why was it that you ran here and there, were driven from pillar to post and "could not find a place to stay under heaven?" "Are your doctrines of any worth?" Such scathing criticism completely exposed the ugly features of the "loyal ministers" and "wise men" exalted by Confucius and his like.

Taking the revolutionary stand of those who resisted the slave-owners' oppression, Liuhsia Chih considered it entirely just for the slaves to rise in rebellion and wrest back the wealth they had created from the hands of the slave-owning aristocrats. On the basis of the slave class' practice in struggle, he gave completely new interpretations to such moral concepts as courage, righteousness, wisdom and benevolence. He said: When the slaves were fighting against the nobles, courage meant fearlessness of death and being in the van during a charge; righteousness meant staying in the rear to cover the retreat of troops; wisdom meant being adept at analysing the situation and seizing the opportune moment for battle; and benevolence meant sharing equally what was captured. While criticizing Confucius' precepts of "filial piety and brotherly duty," this outstanding leader of the slave uprising was the first in Chinese history to put forth from real life the moral

standards of the slave class which were diametrically opposed to those of the slave-owning class.

This profoundly proved the truth: In class society, "morality has always been class morality; it has either justified the domination and the interests of the ruling class, or, ever since the oppressed class became powerful enough, it has represented its indignation against this domination and the future interests of the oppressed." (*Anti-Duhring*.) The moral standards set forth by Liuhsia Chih represented the oppressed slaves' interests and their indignation against the slave-owners, whereas Confucius' precepts of "filial piety and brotherly duty" were ideological weapons used by all reactionaries to safeguard their reactionary rule. As for the working people, these were nothing but fallacies to fool the masses!

Striking grand poses, Confucius talked glibly about benevolence, righteousness and virtue and dressed himself up as a "born sage." His disciples and followers even exalted him to the skies by such sayings as: "If Heaven had not produced Confucius, there would be eternal darkness." However, when this "sage" put on his handsomely decorated hat and his long robe and politely, called on Liuhsia Chih, his hypocritical face was immediately unmasked.

As soon as he heard of Confucius' arrival, Liuhsia Chih contemptuously pointed out that this fellow was a "crafty hypocrite" of the State of Lu, a cunning and sly hypocrite who mouthed fine words to fool people! He severely denounced Confucius as a double-dealer with honey in his mouth and murder in his heart, "habitually praising people to their faces" and "also habitually abusing people behind their backs"; a parasite living on the people's sweat and blood and "getting his food without farming and his clothing without weaving"; a reactionary politician "wagging his tongue to create trouble" and mad for official position in his quest for riches and honour. Chih enumerated Confucius' crimes of confusing people by false words and deeds and seeking fame and gain, and, tit for tat, he determinedly branded Confucius the "big robber" and called him "Chiu the Robber" who had committed "heinous crimes."

Was Confucius a "sage" or a big robber, a "superior man" or a "crafty hypocrite"? To this question, the reactionary ruling classes and the working people had entirely different answers. As the great revolutionary Lu Hsun put it: "It was those in authority who boosted Confucius in China, making him the sage of those in power or those anxious to take power, a sage having nothing to do with the common people." The working people have always regarded Confucius as a hypocrite who talked glibly about benevolence, righteousness and virtue and was a scoundrel and a reactionary who went against the times.

In reviling Confucius face to face, Liuhsia Chih took a clear-cut stand and boldly refuted Confucius by reasoning and citing facts. The latter's scheme to lure Chih into surrendering thus ended in utter failure. Finally, Liuhsia Chih told him unequivocally: "What you preach is what I oppose. Get away and don't say anything

more!" After being severely scolded by Chih, Confucius lost control of his senses. When he went out to his vehicle, his hands shook so that it took him three times before he could hold the reins. Like a badly beaten vicious dog with its tail between the legs, he fled in desperation.

The lowly are most intelligent; the elite are most ignorant. A thinker of the slave-owning aristocrats, Confucius held the working people in contempt. He slandered them as persons who lacked morality, looked for small gains, only knew how to do farming and physical work and were instruments in the service of the noble lords. But Confucius the "superior man" was defeated in his struggle with Liuhsia Chih. This was a vivid illustration of the fact: The slaves who were looked down upon as the mean and the base by the slave-owning aristocrats were the most industrious, most courageous and wisest, and they were the motive force for destroying the old world and propelling the advance of history; whereas Confucius and his devout disciples — who thought they were the elite — who oppressed the masses and despised productive labour were the most rotten, most reactionary and most ignorant.

Many statesmen and thinkers in history opposed Confucius in various degrees. But it was rare to find a man like Liuhsia Chih who negated the slave system under which man exploited and oppressed man, and who made such a sharp and incisive criticism of all the representatives of the slave-owning aristocrats, ranging from emperors, kings and "sages" to "loyal ministers" and "wise men." He was able to do this because he himself was heavily exploited and oppressed by the slave system and he best understood the reactionary nature of Confucius' preaching. This showed that the working people have always been the main force in opposing Confucius in Chinese history.

Lin Piao — the "Chiu the Robber" In Contemporary China

The face-to-face struggle between Liuhsia Chih and Confucius reflected the sharp struggle between the two classes — slaves and slave-owning aristocrats — more than 2,000 years ago. Confucius' reactionary idea of restoring the slave system was firmly opposed by the slave class with Liuhsia Chih as its representative. The reactionary fallacies advocated by Confucius had long been harshly refuted by the revolting slaves. But later reactionaries invariably used the doctrines of Confucius and Mencius as a reactionary ideological instrument to deceive the people and protect their rule. The bourgeois careerist and conspirator Lin Piao was a devoted disciple of Confucius. He took the set of Confucius' fallacies as his ideological weapon for trying to change the Party's basic line in the entire historical period of socialism, subvert the dictatorship of the proletariat in China, restore capitalism and found a fascist Lin dynasty.

From Confucius, Lin Piao took over the reactionary slogan "restrain oneself and return to the rites" in plotting to restore capitalism and regarded it as the

most important thing of all. Like Confucius, Lin Piao was also a reactionary going against the trend of history.

Lin Piao took the idealist theory of "genius" preached by Confucius as his anti-Party theoretical programme. He styled himself the "heavenly horse" and a "sage" who was "always the first to know and become aware." On the other hand, he regarded the working people as a "mob" that only thought of how to "make money" and "get rice" and knew nothing at all about revolutionary principles. This was no more than a refurbished version of "working tirelessly for gain" — a fallacy used by the disciples of Confucius to slander Liuhsia Chih.

Lin Piao copied Confucius' fallacies of "virtue," "benevolence and righteousness" and "loyalty and forbearance," labelled them historical materialism and used them to attack the dictatorship of the proletariat. Raising a hue and cry that "he who relies on virtue will thrive and he who relies on force will perish," Lin Piao reviled the dictatorship of the proletariat as "tyrannical" and "dictatorial," and wanted us to carry out a "policy of benevolence" towards the overthrown landlords, rich peasants, counter-revolutionaries, bad elements, Rightists and other monsters. Both he and Confucius were spokesmen of the reactionary classes on the verge of extinction.

By following Confucius' reactionary trick that "want of patience in small matters confounds big plans," Lin Piao formed a clique for his own selfish purpose and engaged in conspiracy and intrigues. He "never showed up without a copy of *Quotations* in hand and never opened his mouth without shouting 'long live.'" He urged himself to be "patient," follow the stratagem of "concealment," and wait for the opportunity to realize his big plot of subverting the dictatorship of the proletariat. Liuhsia Chih denounced Confucius as a "crafty hypocrite" who "lied in words and deceived in deeds" more than 2,000 years ago. Lin Piao was just such a hypocrite who mouthed all the fine words but stopped at nothing in doing evil.

By invoking the spectre of Confucius, the renegade and careerist Lin Piao plotted to usurp supreme power in the Party and the state and capitulate to Soviet revisionist social-imperialism. He was a 100 per cent traitor and the "Chiu the Robber" committing heinous crimes in contemporary China. **And mayflies lightly plot to topple the giant tree.** Confucius' criminal aim to restore the slave system ignominiously went bankrupt more than 2,000 years ago. Lin Piao's plot to restore capitalism suffered an even more shameless defeat. Like a broken halberd buried in the sand, he crashed with his plane at Undur Khan in the People's Republic of Mongolia. All those who try to hold back the wheel of history will come to no good end!

Since the time Liuhsia Chih sharply denounced Confucius, the working people have continuously waged protracted struggles against the doctrines of Confucius and Mencius. But the slaves in slave society and the peasants in feudal society were not representatives of

(Continued on p. 13.)

The Lowly Are Most Intelligent; The Elite Are Most Ignorant

IS man's knowledge (talent also comes under the category of knowledge) *a priori* or *a posteriori*? Who are the makers of history, heroes or slaves? These are important problems that must be solved in the struggle between the two classes and the two lines.

Marxism holds that man's knowledge and talent are not innate in the mind, nor do they drop from the skies; they "come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment."

Slaves Make History

The proletariat and other working people are the main force in transforming nature and human society; they directly take part in the three great revolutionary movements—class struggle, the struggle for production and scientific experiment. Through their activities in material production, the labouring masses have accumulated rich experience and gradually recognized the laws governing various natural phenomena and the relationship between man and nature. And in the course of production, they have come to know the relations between men. With their wisdom and ability constantly increasing as a result of practice in the three great revolutionary movements, the labouring masses have become the motive force in propelling the development of society and history.

However, Confucius, a mouthpiece of the reactionary and declining slave-owning class, went out of his way to trumpet that "those born with knowledge" ranked the highest, "those who acquire knowledge through learning" ranked lower and "those who have difficulty and refuse to learn" were the lowest. While raving that "only the highest who are the wise and the lowest who are the stupid cannot be changed," he asserted that the slave-owners were the highest and wise, whereas the slaves were the lowest and stupid. Moreover, he regarded such a state of affairs as *a priori* and unchangeable. In a bid to usurp Party leadership and seize state power and restore capitalism, Lin Piao, that devout disciple of Confucius, shamelessly claimed that he was a "genius" "born with knowledge" and that "I've got a good head, different from others. It's particularly brilliant."

This article is by the Workers' Mass Criticism Group of the "May 18" Tractor Accessories Plant in Tantung, Liaoning Province.

Who after all are the wisest? History provides the best answer to this question. All scientific and technical inventions since ancient times have resulted from the practice of the labouring people. A great number of inventors were none other than "the lowly" whose social status was low and who at first were looked down upon and even attacked. It was Lu Pan of the Spring and Autumn Period (770-476 B.C.), a craftsman of low birth in the eyes of the slave-owners, who created carpentry and invented the tools, thus blazing the trail in architecture. Huang Tao-po, an innovator in the cotton industry during the Yuan Dynasty (1271-1368), was a woman, an "inferior woman" who had been a child bride, and women were looked down upon by Confucius. Pien Chueh of the Warring States Period (475-221 B.C.) had been an ordinary folk doctor before becoming a famous specialist in medical science. The Sung Dynasty (960-1279) inventor of type printing Pi Sheng came from a poor family.

Genuine Knowledge Comes From Practice

Ours used to be a small factory doing repair work with some 30 outdated pulley lathes 17 years ago. There wasn't one technician among the more than 300 workers and staff. When some veteran workers proposed making tractors, a few people ridiculed us for "wanting to run before learning to crawl." But we didn't care a rap about their mockery. We workers have high aspirations and ability, and we will certainly succeed in making tractors as our contribution to building socialism. Guided by Chairman Mao's revolutionary line, we learnt the technique in the course of making tractors and built the needed equipment by our own efforts. With the masses putting their heads together and making concerted efforts, we carried out experiments on whatever methods that came into our minds and revised what was inappropriate. After a continuous process of practice, knowledge, again practice and again knowledge, we workers who were once scoffed at as "bumpkins" succeeded in making the tractors. When this happy news reached Peking, our great leader Chairman Mao on May 18, 1958 personally wrote the comment: "The lowly are most intelligent; the elite are most ignorant." These brilliant words are warm praise for the revolutionary creative spirit of the working class and relentless criticism of the self-styled "intelligent" elite who are actually trash.

Here we cannot but ask: Can it be that we who were cursed by Lin Piao and Confucius as "born

stupid" have suddenly become people who are "born wise"? Of course not! The basic reasons for our success lie in our prolonged participation in the practice of the three great revolutionary movements, our firm reliance on the collective wisdom and strength of "the lowly" and on the Party leadership and the guidance of Chairman Mao's revolutionary line. It can thus be seen that whether a person is intelligent or stupid is not "born" so, and neither is it "unchangeable."

The Great Cultural Revolution Gives Fuller Play To "the Lowly's" Wisdom and Ability

In response to Chairman Mao's call during the Great Proletarian Cultural Revolution, we rose in rebellion against those persons in authority taking the capitalist road and criticized the revisionist line in running enterprises. As a result, "the lowly's" wisdom and ability have been brought into fuller play and production shot ahead by leaps and bounds.

Our plant's casting workshop urgently needed a centrifugal casting machine in 1970, and we workers wanted to make it ourselves. But since it was no easy job to make the over 9-ton disc, the main body of the machine, some people with conservative ideas preferred to order it from other factories. We just couldn't agree with them. Thirteen years earlier, we recalled, we workers had relied on our own efforts to make tractors after overcoming difficulties in blueprints and equipment. Now that we had been tempered in the Great Cultural Revolution, we simply didn't believe we couldn't make the casting machine.

It was indeed difficult for us to have more than 9 tons of iron molten at one go for we only had two 1.5-ton cupolas and one 0.5-ton arc furnace. "The lowly," however, would not be deterred by difficulties. We built several small furnaces by indigenous methods to serve the purpose. When our crane's lifting capacity fell short of the needs, several of our veteran workers with rich experience again worked together to tackle the problem. They fixed the crane by propping it up with two poles. Thus the original 3-ton crane could do

the job of lifting the 6-ton iron ladle to cast the disc. But how to process such a big piece of cast iron? We workers used what we called the "ants gnawing at a bone" method to finish the job and build the giant casting machine with small machine tools.

By self-reliance we have manufactured more than 100 pieces of equipment and introduced over 750 innovations since the Great Cultural Revolution began. Our 1973 total output value was as much again as the highest annual record prior to the Great Cultural Revolution.

These facts vividly demonstrated once again that we working people are the creators of the world. Confucius, that "sage" of the reactionary classes, was nothing more than a parasite whose four limbs did not toil and who did not know the difference between the five grains. And the self-styled "heavenly horse" Lin Biao was just a big Party tyrant and warlord who did not read books, newspapers and documents and had no learning whatsoever.

Idealist Conception of History Goes Bankrupt

Marxism tells us that all theories are in the service of a definite political line. In preaching the idealist conception of history that some are "born with knowledge" and "the highest are the wise and the lowest are the stupid" more than 2,000 years ago, Confucius was serving the reactionary political line of restoring slavery. Likewise, Lin Biao made the idealist theory of "genius" his theoretical programme in an effort to restore capitalism. As Marx and Engels put it, the aim of Confucius and Lin Biao in spreading such fallacies was: "The final answer is that the noble, wise and learned ones should rule."

The dialectics of history, however, are inexorable. Just as Confucius failed to avert the downfall of the slave system, the bourgeois careerist and conspirator Lin Biao's fond dream of restoring capitalism went completely bankrupt. Like a great fleet riding the waves in the morning sun, the socialist cause of the people in their hundreds of millions is advancing from victory to victory.

The Foolish Old Man Is Not Foolish And the Wise Old Man Is Not Wise

IN his *The Foolish Old Man Who Removed the Mountains* (see *Selected Works of Mao Tsetung*, Vol. III), Chairman Mao referred to an ancient Chinese fable. It tells of the Foolish Old Man of North Mountain whose doorway was obstructed by two great peaks, Taihang and Wangwu. He made up his mind to join efforts with his sons in digging up these two mountains with hoes. The Wangwu Mountain mentioned in the fable is in our Chiyuan County.

This article is by the Party branch of the Yukung (meaning the Foolish Old Man) Brigade of the Wangwu Commune in Chiyuan County, Henan Province.

When the Foolish Old Man was digging in his effort to remove the two towering mountains, the Wise Old Man who was stubbornly against any change found fault with the former and derided him for being too foolish to make such an attempt. But the Foolish Old Man who wanted to make progress in a revolutionary spirit saw things from a revolutionary point of view. Taking the stand of changing the reality, he held that, under given conditions, the mountains were lifeless and would be lower and lower with every bit of earth removed, while his sons and grandsons, being living things, had inexhaustible strength and would go on dig-

ging without let-up. With firm and indomitable revolutionary spirit, the Foolish Old Man sharply denounced the Wise Old Man's reactionary ideas and continued digging every day, unshaken in his conviction. He thus set an example for us.

During the current movement to criticize Lin Piao and Confucius, we have studied anew this brilliant work of Chairman Mao's and arrived at a better understanding of the fact that the point at issue between the Foolish Old Man and the Wise Old Man represents the struggle between effecting a change and clinging to the old order and the struggle between progress and retrogression. Proceeding from the reactionary idealist conception of history, Confucius' faithful devotee Lin Piao harped on the same tune as the former did, spreading the reactionary idea that "the highest are the wise and the lowest are the stupid." He bragged unblushingly that "I've got a good head, different from others. It's particularly brilliant," and that his head was as different from those of the workers and peasants "as heaven from earth." Shamelessly comparing himself to "the heavenly horse flying through the skies, solitary and free," he styled himself "the noblest of men" and a "superman." On the other hand, he slandered us working people as the muddle-headed who know only "how to make money" and wish each other "good fortune and wealth." All this was sheer nonsense, a reversal of history.

After all who are wise and who are stupid? Who are the real heroes and who are the makers of history? We working people are very clear about the answers.

Before liberation, some 140 of the over 170 poor and lower-middle peasant families in the present Yukung Brigade worked for the landlords as farm hands or did odd jobs, and another 30 families fled the land and went off begging. None of the poor and lower-middle peasants had any schooling. The landlords called us block-heads who could only do heavy jobs. However, it was none other than the so-called "lowest and stupid" people who, together with the people of the whole country led by Chairman Mao and the Communist Party, succeeded after prolonged revolutionary struggles in removing the three big mountains — imperialism, feudalism and bureaucrat-capitalism — which lay like a dead weight on the Chinese people and becoming masters of the state.

(Continued from p. 10.)

the advanced mode of production, and because of the limitations imposed by historical conditions they could not use the scientific revolutionary theory to thoroughly defeat the doctrines of Confucius and Mencius. Today, a political and ideological struggle to criticize Lin Piao and Confucius is deepening throughout China. Being in the van of this struggle, the masses of workers, peasants and soldiers are playing the role of the main force. Under the leadership of the proletariat, the Chinese

Since liberation and the Great Proletarian Cultural Revolution in particular, Chairman Mao's revolutionary line has gone deeper into the hearts of the people and the poor and lower-middle peasants' consciousness of the two-line struggle has been greatly enhanced. The *Foolish Old Man Who Removed the Mountains* has become a powerful ideological weapon in the hands of our brigade members and the people in other parts of the country for going forward and winning still greater victories. While emulating the Tachai Brigade, the national pace-setter in agriculture in Shansi Province, our brigade's Party branch has led the masses in turning gullies and hillsides into farmland by displaying the Foolish Old Man's revolutionary spirit of remaking nature.

When we were planning to cut a 3.5-kilometre irrigation channel around mountain slopes, some people were sceptical about the project which called for going through a cliff called "the Hell Ruler's Nose." Others found fault with us and jeered. Never missing a chance to make trouble, the class enemies spread the vicious rumour that "anyone who dares to touch the Hell Ruler's Nose is courting death and the channel will not be completed until the sky falls."

Far from discouraged, we poor and lower-middle peasants relentlessly criticized their reactionary fallacies. Displaying the revolutionary spirit of persistence of the Foolish Old Man, we finally tunnelled through that cliff with the eerie name and completed the channel. With three water retention basins built on the mountain, nearly 30 hectares of farmland on the slopes became well irrigated. Thanks to the expansion of cultivated land resulting from building farmland on mountain slopes and in gullies, our per-hectare grain yield last year more than doubled that before the Great Cultural Revolution.

Reactionaries throughout history invariably tried to pass themselves off as "sages" who were "the most venerable" and "the noblest" while regarding the labouring people as trash. Their aim was to have the labouring people at their mercy so as to maintain their own rule. But we, "the lowest and stupid" people, are bent on overthrowing them and propelling history forward. We must carry forward the spirit of the Foolish Old Man and oppose standing where we are and seize still greater victories in socialist revolution and construction.

working people are the masters of the country and are fighting at the forefront of the three great revolutionary movements — class struggle, the struggle for production and scientific experiment. With Marxism-Leninism-Mao Tsetung Thought as the weapon, they can best grasp the essence of Confucius' reactionary thought and hit it hard, best carry forward the proletarian revolutionary spirit of going against the tide and thoroughly criticize the ultra-Rightist nature of Lin Piao's counter-revolutionary revisionist line.

No Mark Can Do Justice to This Examination Paper

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*"My Understanding of the Law of the Unity of Opposites in the Study of Chemistry This Term" is the title of an examination paper which appeared in "Hong-qi," No. 5, 1974. Written by Chao Ping, a first-year student who majors in navigation in the radio department of the Talien Mercantile Marine Institute in northeast China, the paper is accompanied by an editor's note.*

*The editor's note said: "Chao Ping made a big effort to apply materialist dialectics to sum up what he had learnt in chemistry and to analyse certain specific contradictions in this field. His examination paper has some distinctive features and it was a pleasure to read."*

*"The paper," the note pointed out, "was written after changes had been made in the old examination system to allow students to choose their own topics in exams and write about what they had learnt or sum up their studies. It is one of the achievements on the educational front in implementing Chairman Mao's proletarian line in education."*

*Chao Ping joined the army in 1968 and was a radar operator before entering the institute in September 1973 on the recommendation of his army unit. During his army service, he conscientiously studied works by Marx, Engels, Lenin and Stalin and Chairman Mao's works in close connection with reality. As a result, he heightened his consciousness in class struggle and the two-line struggle and did his best to master the skills necessary for defending the motherland.*

*Following his enrolment, he linked his natural science study with studying Engels' "Dialectics of Nature," Chairman Mao's "On Contradiction" and other Marxist-Leninist works, paid attention to using dialectical materialism as a guide in his major subject and took an active part in the revolution in education.*

*As the first term drew to a close, Chao Ping and his classmates and teachers decided to change the examination system in line with Chairman Mao's thinking on the revolution in education.*

*In looking back on his study, Chao Ping found that one of his important gains was acquiring a deeper understanding of the law of the unity of opposites. Thus he made this his topic and wrote his examination paper in less than two hours.*

*His paper won him high praise in the institute. Chemistry teacher Wu Hsueh-ssu, a Communist Party member, said: "As a teacher for more than a dozen years before the Great Proletarian Cultural Revolution, I'd*

*never seen such a good examination paper which is difficult to evaluate in terms of a mark." Veteran worker Wang Tien-pao, deputy secretary of the institute's Party committee and leader of the Workers' Mao Tsetung Thought Propaganda Team (referring to the contingents of workers who entered the schools during the Great Cultural Revolution in accordance with Chairman Mao's directive that it is essential to have working class leadership to accomplish the proletarian revolution in education), noted: "Only worker-peasant-soldier students who have been tempered in revolutionary practice are able to achieve such top-quality results."*

*Following is the full text of the examination paper.*  
— Ed.

**C**HAIRMAN Mao says: "The law of the unity of opposites is the fundamental law of the universe." Studying chemistry this term has enabled me to come to a better understanding of this thesis.

The chemistry classes this term emphasized reviewing what we had learnt in middle school. In the last few years I've learnt something about materialist dialectics through my practical work. As a result of using this scientific world outlook to analyse problems in chemistry, our review study proved to be an improvement on what we had learnt before and a deepening of our understanding, instead of simple repetition.

In chemistry there are a lot of concepts, such as electrons and protons, positive and negative valence, cations and anions, metallic and non-metallic properties, acidity and alkalinity, chemical combination and decomposition, oxidation and reduction, etc. If we don't obtain some knowledge of chemistry or we study chemistry from an idealistic or metaphysical viewpoint, more often than not we will see only the superficial phenomena, or look at problems upside down, regarding these concepts as mutually isolated, static or diametrically opposed, without seeing their internal links, their development, their possible transformation into one another and their being the unity of opposites. Thus we would regard different substances as separate from one another and fail to see things clearly on the basis of their essence and their internal laws and mutual relations. And we can never recognize things as a complete entity. But when we apply the dialectical materialist law of the unity of opposites to our analysis, we can see that between the contradictory opposites in these things there is at once unity and struggle and it is this that impels things to develop and change. Only thus can we come to know this complicated material world in a fundamental way.

First, the particular contradiction decides a substance's particular form of motion.

Substances are classified into metals and non-metals. These two classifications are not absolutely apart; they are internally connected. As their forms of motion in various chemical reactions often differ, it can be said they differ qualitatively. It was after summing up many experiments (chemical reactions) that man classified the two kinds of substances into different categories right from the beginning. For instance, when Na (sodium) or C (carbon) reacts to oxygen,  $\text{Na}_2\text{O}$  (sodium oxide) or  $\text{CO}_2$  (carbon dioxide) is formed and their hydrates are a base (sodium hydroxide  $\text{NaOH}$ ) and an acid (carbonic acid  $\text{H}_2\text{CO}_3$ ). Only when man deepened his study of substances was he able to discover that the metallic and non-metallic elements differ in atomic structure. This is why in chemical reactions they show particular contradictions that are different from each other and their different forms of motion are determined by these particular contradictions.

Second, the principal aspect of the principal contradictions decides the nature of a thing.

It can be seen from the periodic table of elements that there are fewer electrons in the outer orbit of the atoms in metallic elements, whereas in non-metallic ones there are more. As both are deficient in outer electrons, they reach a relatively stable condition in different ways — the former often losing electrons and the latter gaining them. And so, when expressed in valence numbers, metals are generally of positive valence and the non-metals negative. This shows that the principal aspect of the principal contradiction decides the nature of a substance. But the principal aspect of the contradiction does not remain unchanged. Sometimes it is possible for metallic atoms to gain electrons (indicating negative valence) and for non-metallic atoms to lose electrons (indicating positive valence). For example, C (carbon) and Si (silicon) of Group IV elements sometimes show the valence number as  $+4$ , and sometimes as  $-4$ . S (sulphur) of Group VI elements has different valence numbers, such as  $+6$ ,  $+4$  or  $-2$ . It can be seen from the periodic table that the principal and non-principal aspects of the contradiction differ with the position of the elements in the table. When the metallic properties gradually increase, the non-metallic properties gradually decrease, or vice versa. Each substance must have a principal contradiction and there must be a principal aspect in the contradiction which is the decisive factor in determining the nature of a substance.



Chao Ping (1st from right), chemistry teacher Wu Hsueh-ssu (2nd from left) and other students talking about their studies.

Third, external causes are the condition of change and internal causes are the basis of change, and external causes become operative through internal causes.

The law of the gradation as regards the aforementioned question of metallic and non-metallic properties, for instance, can be viewed from each column of the periodic table. Such gradation is decided by the periodic changes in the atomic structure of the elements. Furthermore, the differences in atomic structure of the elements decide those in other properties of the substances. Diamond and graphite, which are both composed of C (carbon), differ greatly in their physical properties. Why? This is determined mainly by their different forms of the inner crystalline structure, that is by their internal causes.

Even more apparent is the fact that external causes can become operative through internal causes. By applying heat and adding catalysts, we can accelerate the chemical reactions of substances. For instance, salts such as potassium chlorate will decompose into potassium chloride and liberate oxygen through heating and with manganese dioxide present as a catalyst. But the same external causes cannot decompose other more stable salts. In the same room temperature, Na (sodium), P (phosphorus) and other substances will be strongly oxidized when they come into contact with  $\text{O}_2$  (oxygen), whereas Fe (iron), Cu (copper) and others will be oxidized slowly. This provides further proof that internal causes are the decisive factor and that external causes become operative through internal causes.

(Continued on p. 19.)

# South Korean People Will Certainly Win Their Patriotic, Just Struggle

*The recent persistent patriotic and just struggle by students and people in south Korea despite the Pak Jung Hi clique's bloody suppression has won not only the sympathy and support of the people of various social strata in south Korea and the people in the northern part of Korea, but also that of the people of China and the rest of the world.*

*On June 13, the worker-peasant-soldier students of Peking University and Tsinghua University in the Chinese capital jointly held a meeting to demonstrate their solidarity with the south Korean students and people in their just struggle against the fascist tyranny of the Pak clique and for democratic rights. While firmly supporting the June 3 joint statement of 14 Korean organizations, the meeting angrily denounced the clique's fascist atrocities in its frenzied suppression of the student movement. The meeting, by warm applause, adopted an open letter from the two universities to the students of south Korea.*

*"We worker-peasant-soldier students of Peking University and Tsinghua University," the letter declared, "tempered in the Great Proletarian Cultural Revolution, and taking part in the movement to criticize Lin Biao and Confucius, together with all the Chinese people, resolve to stand at your side in unity, fighting and winning victory together."*

*"Renmin Ribao" on June 14 published an article by its Commentator entitled "The Patriotic Just Struggle of the South Korean People Will Certainly Win." The full text follows.—Ed.*

Of late, the Pak Jung Hi clique in south Korea has unscrupulously persecuted and repressed south Korean students and democrats on the pretext of "the National Federation of Youth and Students for Democracy incident." This is yet another fascist atrocity committed by the clique, a naked provocation against the south Korean students and people who are struggling for democracy, freedom and the independent and peaceful reunification of the fatherland.

As is known to all, the Pak clique is confronted with daily worsening political and economic crises. To extricate itself from these difficulties, it has resorted more and more to military-fascist means to maintain dictatorial rule. Ever since taking power, it has issued more than 4,000 reactionary decrees. Under the pretext

of "confrontation" with the so-called "military threat" from the north, it has proclaimed "martial law" and taken "emergency measures," and savagely persecuted south Korean patriots and students fighting for the independent and peaceful reunification of the fatherland and for democratic rights. At the end of May the Pak authorities made public the "results of investigation" of the so-called "National Federation of Youth and Students for Democracy incident," and unwarrantedly made more than 1,000 arrests, which included students, teachers, employees, merchants and writers, as well as people from press, religious and political circles. Then, it brought 253 patriots before "emergency military courts" on trumped-up charges, such as "violation of the national security act" and "plotting internal strife." These despicable acts on the part of the Pak clique have revealed more clearly its ferocious features as the sworn enemy of the people and, at the same time, reflected the feebleness and growing instability of its rule.

The Pak clique's cruel suppression cannot check the powerful current of the south Korean people's struggle for democratic rights and the independent and peaceful reunification of the fatherland. In defiance of the various reactionary decrees, the south Korean students and patriots last October launched a formidable struggle which lasted more than four months and dealt a heavy blow to the tiny, reactionary regime in Seoul. Last April the south Korean students launched another large-scale mass movement against dictatorship and for democracy, holding demonstrations and denunciation meetings in Seoul, Pusan, Taegu, Taejon, Chonju, Kwangju and other places to condemn the Pak clique for selling out the national interests and brutally oppressing and exploiting the people. The south Korean people's struggle is developing in depth.

The Pak clique's attempt to stamp out the flames of struggle of the south Korean students and people by means of fascist suppression is utterly futile. Its perverse action can only arouse stiffer resistance from the south Korean people. The patriotic and just struggle of the south Korean students and people has won militant solidarity from their compatriots in the northern half of Korea and the widespread sympathy and support of the people the world over. We are convinced that so long as the south Korean students and people remain united and persist in struggle, they will surely win final victory.



# Mozambique People Advance in Victory

**A**N excellent situation has been brought about and great victories won by the Mozambique people since they started their armed struggle on September 25, 1964. These have been the fruit of a dogged and heroic struggle along a difficult and tortuous course to throw off the colonial yoke and win national independence.

The Mozambique people are now bravely continuing their fight for the great goal of national independence under the leadership of the Liberation Front.

## Patriotic Armed Forces Growing Fast

As early as 1972 the patriotic armed forces had liberated nearly one-fourth of Mozambique's territory with a population of one million. There has been a wide response to the call of the Central Committee of the Liberation Front at the end of 1972 to launch a general offensive on all fronts and carry the fighting to new areas. The armed forces have expanded their strength in the southern part of Tete Province and opened a new front in Manica-Sofala. They have now spread their operations to six of the nine provinces, that is, to all but three provinces in the south.

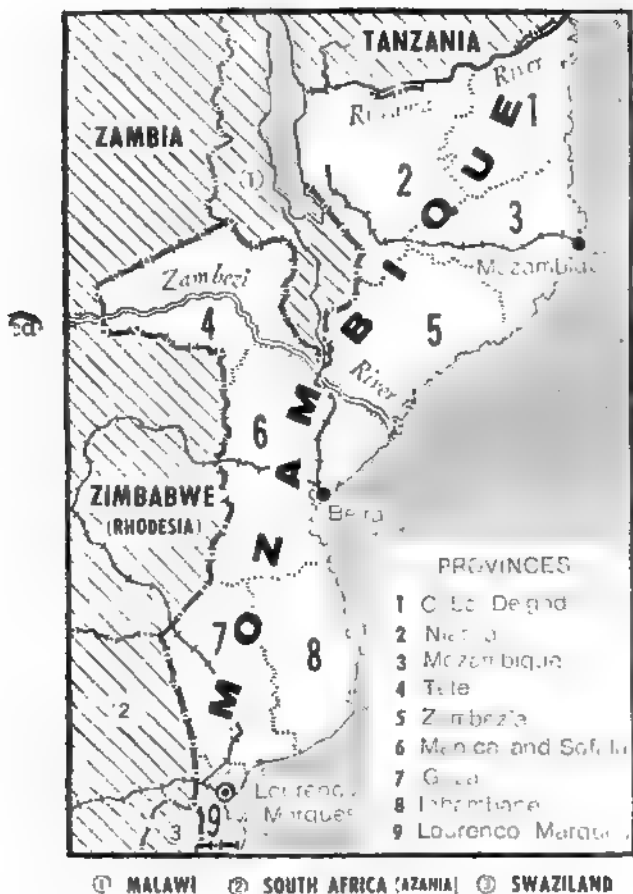
Growing in strength in the course of fighting, the patriotic armed forces which started with no more than 70 guerrilla fighters are now over ten thousand strong. With enthusiastic popular support and burning with hatred for colonial rule and determined to win national independence, they have the better-equipped and numerically superior colonial army at bay, and are taking the initiative on the battlefield.

On November 9, 1972, the patriotic armed forces launched a fierce attack on the airfield in the town of Tete in the province of the same name, and at one stroke destroyed 17 planes on the ground as well as 30 nearby barracks. On July 1, 1973, they successfully struck the heavily guarded command centre of the Portuguese colonial troops at the construction site of the Cabora Bassa Dam.

On January 20 this year, they raided a colonial army camp and an airfield at Mueda in Cabo Delgado, destroying 21 military aircraft. Highways and railways under colonial troop control have been subjected to constant attack. In less than two months early this year, the railway linking Beira, the provincial capital of Manica-Sofala, with Rhodesia and Malawi suffered 11 raids. In addition, the explosions of mines laid everywhere by the patriotic armed forces have struck terror into the hearts of the enemy. Today, enemy transport convoys can move cautiously only when they are covered by armoured cars and the road ahead is probed with mine-detectors.

## Creating Conditions for Still Greater Victories

As a result of their military victories, the liberated areas have been expanded and consolidated and construction and development there have in turn supported the war and provided the necessary conditions for greater victories. Organs of power at different levels have been preliminarily established in these areas, where the people have thrown off colonial rule and started a new life. Peasants have been organized to grow grain and industrial crops on the reclaimed land in active support of the patriotic forces. Liberation Front cadres and fighters work on "farm settlements" set up by the patriotic forces. Considerable progress has also been made in culture, education and health work in the liberated areas. Ninety-eight per cent of the people in Mozambique were illiterate under Portuguese colonial rule. In 1972, 160 primary schools with an enrolment of 20,000 were opened in the liberated areas. At the same time, a literacy campaign has been launched among the adults. Medical personnel trained by the Liberation Front are now working in various guerrilla bases, militia areas and administrative centres.



Militia forces have been set up in liberated areas to co-ordinate guerrilla fighting and defend the areas.

### Portuguese Colonial Authorities' Impasse

The victorious development of the Mozambique people's armed struggle has put the Portuguese colonial authorities in a great impasse. Morale is low among the colonial troops and difficulties are piling up for colonial rule. In the last few years the colonial authorities have kept intensifying their suppression and massacres and set up many "strategic villages" detaining large numbers of the people in an attempt to cut off their contacts with the patriotic armed forces. Portuguese planes have spread poisonous chemicals over the liberated areas to destroy forests and crops. More shocking is that the Portuguese colonial troops several times brutally massacred peaceful inhabitants in groups, thinking that the Mozambique people could be cowed in this way. But enemy cruelty can only strengthen the Mozambique people's determination to overthrow colonial rule.

In a joint effort to try to put out the flames of armed struggle in southern Africa, the Portuguese colonial authorities have stepped up collusion with the white racist regimes of Rhodesia and South Africa. Reactionary Rhodesian troops and police have in the past few years joined the fight against the Mozambique

people in the border areas of Tete Province. The reactionary South African authorities also have rendered all kinds of support to the colonial troops. But all this has not prevented in the least the patriotic forces from advancing in victory.

Defeat in its colonial war in Africa aggravated the crisis within Portugal's ruling clique and sped up the instability of the Portuguese fascist regime. The fall of the Thomaz-Caetano regime on April 25 showed the bankruptcy of Portugal's colonial policy and the victory of the people of Mozambique, Angola and Guinea-Bissau in their protracted armed struggle. In the face of the new situation and supported by the Mozambique people, the Organization of African Unity and many independent African countries, the Mozambique Liberation Front is continuing its advance on the crest of victory, upholding the banner of national independence. Portugal's bloody colonial rule over the last five centuries and the Mozambique people's armed struggle against colonialism in the last ten years have proved that colonialism will not quit the stage of history of its own accord. Strengthening unity, heightening vigilance and persisting in the armed struggle, the Mozambique people will certainly overcome all difficulties and dangers, frustrate enemy plots and tricks and finally win national independence.

## India's Economy in Serious Trouble

*Despite the economic troubles India faces today, the Delhi government is jacking up military spending and keeps supporting itself by borrowing. The evil consequences resulting from this have worsened an already difficult economic situation and added to the hardship and poverty of the Indian people. Under these circumstances, it is no accident that India has witnessed large-scale mass struggles.*

**I**N a radio speech on Republic Day (January 26), Indian President V. V. Giri admitted to the nation that India is passing through "a period of unprecedented pressure and strain on the economy." UPI on May 24 quoted U.S. Commerce Department officials as saying that India, which had become a nuclear power only a week earlier, is encountering its "worst economic year" since independence from British rule in 1947. This speaks volumes for India's economic plight.

**200 Million Go Hungry.** India's economic difficulties are first of all manifested in serious food shortages. According to Indian press and Western news agency reports, India's 1973-74 food grain production target is 114 million tons. Actual output in this period, however, reached only about 103 million tons. Of this, some 23 million tons are spring wheat — 7 million tons short of the original plan. To meet its minimum food

needs, not including grain reserves, India in the current fiscal year will have to import 4 million tons of grain before the autumn harvest. More than 200 million of India's 550 million people are struggling on the brink of starvation. Eighty per cent of all the children are undernourished. For years a great number of people have died of hunger in various parts of the country.

**Price Hike Overtakes Japan.** Soaring prices & another problem defying solution in the economy. Wholesale prices were increased by 26 per cent last year. The rise of prices of food grains and daily necessities was even faster. Prices of almost all essential commodities rose within ten days or so after the Finance Ministry submitted its big deficit budget to the Indian Parliament on February 28 this year. Cigarettes, matches and soap went up by 20 to 60 per cent, edible vegetable oils by 40 to 55 per cent. Flour shot up by 7 per cent in New Delhi. On March 29, the Indian Government announced a 30-40 per cent rise in government-controlled prices of cotton fabrics. According to the May 3 issue of *The Statesman* of India, prices of consumer goods increased by 25.7 per cent from January 1973 to January 1974, or 2.6 per cent higher than the price hike in Japan (one of the capitalist countries which experienced the sharpest price increases) in the same period.

**40 Million People Jobless.** The deteriorating economic situation results in increasing unemployment in India. According to Indian press reports, the number of jobless in 1971 was 25.3 per cent higher than in 1970; and the figure reached 40 million in 1972, 35 per cent more than in 1971.

The London *Daily Telegraph* in a New Delhi dispatch on April 5 said that unemployment among the educated in India had almost doubled to 3.5 million in the last three years. A Calcutta office was reported to have advertised 17 vacancies for clerks recently and got 100,000 applicants. "So to hunger and anger you add a sense of utter hopelessness," the dispatch said.

**Military Spending — A Record High Since Independence.** Facing such a difficult economic situation, the Indian Government nevertheless has steadily increased military spending in recent years. Its budget for fiscal 1974-75 reached 19,150 million rupees (2,300 million U.S. dollars) in military expenditures, a record high since India's independence, or 5,040 million rupees more than that of fiscal 1971-72, the year of the Indo-Pakistan war.

To make up its financial deficit, maintain its huge military spending and repay foreign debts, the Indian Government has borrowed from abroad year after year. Up to March 1973, unpaid foreign debts amounted to 14,697 million U.S. dollars. Gross foreign aid of over 8,730 million rupees was budgeted for the current fiscal year. However, estimated payments on debts and interest in the budget totalled 9,750 million rupees, 1,020 million rupees more than the budgeted foreign aid. The Delhi government has asked for loans from the inter-

national aid-India consortium, International monetary organizations and some countries since the beginning of this year.

**Poverty and Struggle.** Hunger, unemployment, rising prices, exorbitant taxes and miscellaneous levies make the Indian people poorer and poorer. President Giri in a speech on April 19 admitted that 220 million people lived below the subsistence level in India. The U.S. weekly *Guardian* in an article on May 15 quoted Indian Finance Ministry figures as showing a decline in India's real per capita income during 1973 to a level below that of 1965. The article said that "about 40 per cent of the population, it is officially estimated, possesses an income of about one-half rupee a day" and that "as a result of the latest price and tax increases, a person would have to forego his entire day's ration to mail two local letters or to buy a platform ticket to see a friend off at a railway station." "According to India's Welfare Board, 70 per cent of the children of the country go to bed hungry every night" and "an official census estimates that 49,000 persons in Calcutta and 59,000 in Bombay must call the sidewalks their only home and sleeping place," it said. According to the *Nav Bharat Times*, about 5.5 million Indian people were forced to live by begging early last year.

The Indian people have repeatedly launched large-scale mass struggles for the right to live and against food shortages and soaring prices since the beginning of this year. The number of people involved and the duration of the struggle have rarely been seen since India's independence. This state of affairs is by no means fortuitous.

(Continued from p. 15.)

Fourth, each of the two aspects of a contradiction depends on the opposite as a prerequisite for its own existence. They coexist in a single unity and under given conditions transform themselves into each other.

In studying oxidation-reduction reaction, we first considered oxidation as the reaction of oxygen with other substances. After deepening our understanding, we learnt that one substance gains oxygen while the other loses it, the oxidizing agent is reduced and the reducing agent oxidized — the reaction of oxidation and reduction is interrelated and takes place simultaneously. By applying the theory of electronics to interpret oxidation-reduction reaction, we have come to understand that the essence of such reaction is the gaining and losing of the electrons and the change of valence numbers. Oxidation and reduction form the two aspects of a contradiction. Each depends on the opposite as a prerequisite for its own existence and both exist in the same unity. In chemical reactions, when one side loses electrons, the other must gain, when oxidation occurs, reduction is bound to result. They are opposites, but interdependent. They are in contradiction and in unity.

We made an experiment in electroplating zinc. The zinc atom at the anode loses two electrons and forms a

zinc ion with the valence number of +2; at the cathode the +2 zinc ion accepts two electrons and forms a zinc atom. At this time oxidation takes place at the anode, reduction at the cathode. This is the proof of the unity of opposites.

In short, recognition of the law of the unity of opposites as the fundamental law of the universe comes from practical work in natural science and social science and, in turn, serves practice. I have studied a little materialist dialectics and my study of chemistry is not good, so I cannot do a good job of applying the scientific world outlook to the study of chemistry. Anyway, it seems I have gained something in this field and deepened my understanding of materialist dialectics. This has in turn added to my comprehension of chemistry. I think the initial changes in teaching material and classroom lectures are a good beginning. All work in school is aimed at transforming the students' thinking. Using materialist dialectics to guide teaching and doing away with the metaphysics in the old form of education is an important content of Chairman Mao's proletarian line in education. This is also a task we have in common.

As of now, I feel my views are superficial. If there is anything inappropriate in my paper, I hope the teachers will point it out to me.

# ROUND THE WORLD

## PAKISTAN

### Bhutto's Reply to Indira Gandhi

India's nuclear explosion experiment on May 18 in the Rajasthan region aroused uneasiness on the part of its neighbour Pakistan and Indian Prime Minister Gandhi sent a letter to Pakistan Prime Minister Bhutto trying to justify the blast. Prime Minister Bhutto refuted her subterfuges in his June 5 reply released by APP on June 9.

To Gandhi's assertion that India will "remain fully committed to the development of nuclear energy resources for peaceful purposes only," the Pakistan Prime Minister replied: "As you know, in the past we received many assurances from India which regrettably remained unhonoured. India's categorical assurance regarding a plebiscite in Jammu and Kashmir in order to enable its people to freely decide their future is the most outstanding example."

The reply said: "The Indian nuclear explosion is an event which cannot be viewed in isolation from its surrounding circumstances." It noted that India planned to place a satellite in orbit with external assistance, thus obtaining a delivery system for nuclear weapons, and to build a nuclear navy. "These are matters of concern not only to Pakistan but to all countries which border on the Indian Ocean." "Our reaction is shared by practically all impartial opinion throughout the world," the reply added.

Refuting Gandhi's allegation that the nuclear test was necessary to India's economic development, Prime Minister Bhutto said: "I am . . . at a loss to understand why a developing country like India should choose to divert immense resources to the acquisition of a nuclear weapon capability when they could be utilized for the alleviation of poverty and disease."

He also said in his reply: "Your nuclear explosion, however, introduced an unbalancing factor at a time when progress was being made step by step towards a normalization of relations between our two countries."

## JAPAN

### Return of Four Northern Islands Demanded

"The Japanese people's demand that Soviet social-imperialism return to them the four northern islands en bloc and unconditionally is the legitimate right of the Japanese nation to the restoration of the independence and sovereignty of Japan and the guarantee of her territorial integrity. This is also an important struggle to frustrate aggression, domination and intervention in Japan by the two superpowers, the United States and the Soviet Union, and to realize peace and security in Asia and the world. We resolutely oppose 'the Asian collective security' conception and strongly demand the immediate and unconditional return of the four northern islands en bloc." ("Asian collective security" has been peddled by the Soviet revisionist renegade clique's chieftain Brezhnev as a ruse for sham security and real expansion. —Ed.)

The above was part of the resolution adopted at a rally in Tokyo by people of various Japanese circles on June 10.

To show their determination to regain the northern territories — Kunashiri, Etorofu, Habomai and Shikotan Islands — the rally was held at the suggestion of Tokumatsu Sakamoto, Director General of the Japan Committee for Afro-Asian People's Solidarity, and Shizuma Kai, Acting Chairman of the Journalists' League of Japan.

Speaking at the rally, Tokumatsu Sakamoto stressed the importance of the struggle to get back the northern territories from the Soviet Union. He called for carrying on the struggle for

their return and against the expansionism and big-power chauvinism of Soviet social-imperialism.

A former resident of Habomai Island told the rally: "The Soviet Union has always rejected the Japanese people's just demand by saying that 'territorial problems have already been solved.' Despite its profuse utterances of friendship or equality and mutual benefit, what it actually practises is big-power chauvinism."

The Tokyo rally announced the formation of an association to promote the return of the northern territories.

## PALESTINE

### 12th Session of the National Council

The 12th Session of the Palestine National Council concluded its nine-day meeting in Cairo on June 9. It was attended by some 180 people, including members of the council, representatives from the West Bank of the Jordan River and some observers. This was the first high level Palestine meeting following the October Middle East war, held at a time when important changes were taking place in this area.

In his opening speech, Khaled El Fahum, Chairman of the National Council, pointed out that this session was the most important one. He said that since the 11th session the Palestinian people had been carrying on the struggle against Israeli aggression. The October war waged by the Arab nation last year had enhanced the Palestinian people's confidence in victory.

Yasser Arafat, Chairman of the Palestine Liberation Organization (P.L.O.) Executive Committee, said at the closing meeting: "The Palestinian people and Palestinian revolution have achieved in this session their greatest militant victory by attaining national unity as a basic and essential factor in the process of the Palestinian revolution which is fighting vigorously, coherently and with a clear vision for the establishment of a Palestinian state."

Arafat said: "We are fighting for the establishment of a Palestinian



democratic state where all Moslems, Christians and Jews will be able to coexist in peace and fraternity."

The session approved a political statement, an interim political programme of the P.L.O. and minutes of the Military Committee meeting. These documents emphasize strengthening unity and stepping up the armed struggle in order to liberate Palestinian territories. The session also elected a new P.L.O. 14-member Executive Committee with Arafat as chairman.

#### WESTERN EUROPE

##### E.E.C. Foreign Ministers Meet

The foreign ministers of the nine Western European Common Market countries at their meeting in Bonn on June 10 and 11 reached agreement on developing relations with the Arab countries and strengthening consultations with the United States.

The foreign ministers agreed to open a dialogue with 20 Arab states on strengthening long-term E.E.C.-Arab relations in the economic, technical and cultural fields. Foreign Minister Hans-Dietrich Genscher of the Federal Republic of Germany, who presided over the meeting, told a press conference after it had ended. He noted that "in order to disperse American misgivings," the foreign ministers of the nine had agreed to consult the United States at every stage of the European-Arab dialogue.

Last March, the Common Market nine adopted a plan on their economic relations with the Arab countries. By strengthening these relations, they hoped for a stable oil supply, exports of large quantities of arms, industrial equipment and technology and expanding their influence in the Arab countries. The United States bitterly resented this.

Referring to this question, the F.R.G. Foreign Minister said that "the (E.E.C.) members agree to seek flexible and pragmatic relations with Washington." He considered the agreement reached on the procedure of consulting the United States on important questions as a "special achievement" of the meeting. He

said that it was "an advance" for the Common Market to reach agreement at a very difficult time, which once again made it possible to cherish "hope for Europe." An AFP report said that "the remarkable thing about the meeting" was that all nine countries showed a clear determination "to paper over old controversies and get the political consultation machinery working again."

#### U.S.A.

##### Coal Miners Strike in Alabama

Protest against U.S. imports of coal from South Africa and support of the Azanian people's just struggle against the racist South African regime led to a 24-hour strike by nearly 8,000 U.S. coal miners in the state of Alabama. The May 22 walkout halted all production at the Warrior River Coal Field.

Disregarding the American people's opposition, the Southern Company and other giant U.S. electric power enterprises quietly signed contracts with the racist South African authorities for purchases of coal valued at tens of millions of dollars, according to the June 5 issue of the American weekly *Guardian*. This action aroused strong dissatisfaction in various circles in the country, coal miners in particular. Not only are the imports a direct threat to employment and living conditions of coal miners in the United States which has abundant coal reserves, but they also will lead to further exploitation of African coal miners by the South African authorities. In fact, they are supporting the racist regime in South Africa.

On May 22, some 1,500 workers with coal miners as the backbone force held a protest rally in Birmingham where the annual stockholders' meeting of the Southern Company was sitting. Speakers at the rally condemned the company and other monopolies for trading with the racist South African regime. They called on American workers to support the struggle of the black coal miners and other people in Azania.

Defying rain, hundreds of miners picketed the hotel where the stock-

holders were meeting. They were joined by supporters of the African national-liberation movements and activists in the struggle for Afro-Americans' rights. The demonstrators carried signs which read "Stop imperialism in South Africa!" and "End racism and slavery!"

#### LATIN AMERICA

##### Regional Economic Development

The foreign ministers of the La Plata basin countries of Argentina, Bolivia, Brazil, Paraguay and Uruguay met in Buenos Aires from June 10 to 12 for their sixth conference on regional economic development.

Addressing the opening session, President Juan Peron of Argentina, the host country, said: "The enormous natural resources of this region should and can be intensively exploited for the benefit of the peoples who inhabit it." To develop the basin region, he pointed out, it was necessary to take into account the interests of the five countries there. Referring to the integration of the countries in the region, he said that many of the Latin American countries' natural resources are not exploited by them but by other countries that use them for their own benefit. "Therefore, it is necessary for us to unite to defend our natural resources and utilize them for the benefit of their legitimate owners and of the region in which they are located," he said.

The foreign ministers of the five La Plata basin countries held their first conference in February 1967 to study ways and means of jointly utilizing the region's natural resources. An inter-government co-ordinating committee was set up in May 1968. A treaty on joint exploitation of the basin was signed in April 1969. In June 1971 and December 1972, the foreign ministers of the five countries met to discuss some specific problems related to the development of the region. This June's conference was devoted mainly to discussion of a draft constituent agreement on the financial fund for the development of the La Plata basin.

## ON THE HOME FRONT

### **Many Workers Promoted To Cadres**

MANY outstanding workers have been promoted to cadres since the Great Proletarian Cultural Revolution began in 1966. There are more than 200,000 new worker-cadres in Peking, Shanghai, Tientsin, Liaoning, Heilungkiang and Hopei.

The Party and Government have always attached great importance to training worker-cadres. Since liberation Party organizations at all levels have trained large numbers of cadres from among the workers and made them the backbone force in socialist revolution and socialist construction. China's workers have greatly raised their consciousness of class struggle and the struggle between the two lines during the Great Cultural Revolution, and many have come to the fore as outstanding activists, thus providing a more solid basis for selecting worker-cadres. Party organizations in all areas have paid great attention to selecting cadres from the workers' ranks and appointing them to leading posts at different levels in accordance with the requirements for worthy successors to the proletarian revolutionary cause and the principle of "three-in-one" combinations of old, middle-aged and young cadres laid down by Chairman Mao.

A number of worker Communists were elected Members of the Party Central Committee at the Ninth and Tenth National Congresses of the Communist Party of China. The proportion of cadres of worker origin has been growing in Party organizations at all levels, in revolutionary committees and trade union councils, and in mines and factories throughout the country. In Liaoning Province, a major industrial centre in northeast China, the number of worker-cadres promoted since the Cultural Revolution began in 1966 is more than twice that of the 17 years before the Cultural Revolution started. More than 70 per cent of the worker-cadres in the Taching

Oilfield were promoted during the Cultural Revolution. Workers make up 90 per cent of the leading cadres at various levels in the Kailan Coal Mine, one of China's biggest.

Around 1,000 Tibetan workers in the Tibet Autonomous Region have been promoted to leading posts in industrial and communications departments over the last three years. The number of worker-cadres of minority nationalities in the Ningsia Hui Autonomous Region has doubled since 1966. Large numbers of worker-cadres have also been promoted from among the minority peoples in recent years in Sinkiang, Inner Mongolia, Kwangsi and Yunnan.

Among the new worker-cadres are veterans long tempered in class struggle and with many years of experience in work, as well as young people who have matured in the Cultural Revolution, including many women worker-cadres. About half of the 50,000 new worker-cadres who hold leading posts at the factory level in Shanghai are less than 30 years old.

To train the worker-cadres, both central and local authorities have run various types of classes for them to study works by Marx, Engels, Lenin and Stalin and Chairman Mao's works so as to raise their theoretical level. Experienced workers in some industrialized cities are organized to attend workers' colleges to study political theory and techniques as part of the work in training worker-technicians in a quick way.

### **Poem on Self-Defence Fight in the South China Sea**

A REPORTAGE in verse by poet Chang Yung-mei on how the armymen and civilians of China's Hsisha Islands in the South China Sea victoriously fought back in self-defence against last January's invasion by the Saigon authorities in south Vietnam is popular among China's workers, peasants, soldiers, students and Red Guards. This 750-

line poem was completed 50 days after the battle. First appearing in *Guangming Ribao* and then reprinted in *Renmin Ribao* and other papers run by the central and local authorities, it has been acclaimed throughout the country.

Full of warm feeling, the poet describes the beautiful and fertile Hsisha Islands. "Countless generations of fishermen cast their nets here; fleets of countless dynasties moored in these bays." The antique porcelain plates and the 15-century coins unearthed there and the extant Chinese stone inscriptions in 1902 all prove that these islands have been part of China's territory since ancient times.

*Hsisha, rich archipelago  
Loved by our people,  
And coveted by the pirates.*

As the poem says, "to find oil and grab fresh territory for their rotten bosses," the Saigon pirates brazenly sent warships to ram Chinese fishing boats, forcibly occupy Chinese islands and open fire on Chinese islands and Chinese naval vessels on patrol duty. But "the bosses' blood-stained banknotes cannot buy courage and strength."

The poem praises the heroism of the Chinese armymen and civilians. Flanked by two enemy gunboats, the old captain of a fishing vessel calmly leads the whole crew, militiamen and fishermen in fighting the enemy. Before the sea-wolves armed to the teeth, they are like "rock-solid mountains confronting raging typhoons." Their struggle expresses "the wrath and might of seven hundred million people."

When four more Saigon war vessels intruded into Chinese territorial waters, a young commander in our people's navy led his men in fighting back. When his gunboat was hit and burst into flames, he ordered that it be steered towards an enemy war vessel to "make its guns useless and win victory by fighting on our own terms!" Under his command, the seamen sailed close to the enemy vessel and sank it with hand-grenades.

In less than 30 minutes the self-defence battle ended in victory.

Braving enemy gun-fire, a young fighter of the Li nationality planted the Chinese five-star red flag on the roof of an enemy building, proclaiming the return of the islands to the people.

*High floats our flag,  
High and proud in the East wind,  
Calling on us to fight on,  
To liberate Taiwan Province.*

*Every inch of our land,  
Every drop of our country's  
water,  
Must be returned  
To our people who have stood up!*

A Renmin Ribao commentary praised the poem for being full of revolutionary heroism. It has successfully depicted the fighting scenes and it plays an effective role in educating and encouraging the people to fight imperialism, revisionism and all

reaction. An article in the same paper said that the poet was inspired by the creative experience of the model theatrical works produced in the course of the proletarian revolution in art and literature. His excellent report on the battle scenes and portrayal of proletarian heroes resulted from his painstaking efforts in travelling to the battlefield and his visits to armymen and civilians who had taken part in the battle.

(Continued from p. 4.)

the chapters are identical with those of the 13 chapters of the extant book. This is of great use in collating the extant edition which contains 5,900 characters. Two hundred and twenty-three bamboo slips with more than 6,000 characters of Sun Pin's *Art of War* have been sorted out. This military treatise reflects the writer's views on war and the factors of victory and defeat in war, the methods of directing a battle when one's troops are superior or inferior in number and quality and under different topographical conditions. The book also discusses ways of deployment and elaborates on the qualifications and functions of a general.

The Spring and Autumn Period and the Warring States Period were times of great change in Chinese history when feudalism was replacing slavery. The Legalist school representing the new emerging landlord class and the Confucian school representing the declining slave-owning class were waging a sharp struggle—the former was against and the latter for restoration of the old order. The inevitable trend of social development at that time called for unity. The mission entrusted by history to the statesmen and military strategists of the new emerging landlord class was to unify the country by means of war. In his *Art of War*, Sun Pin clearly put forth the proposition of using these means to deal with the restoration forces of the declining slave-owners and the forces of local states under hereditary rulers. This makes it clear

that Sun Pin's military thinking and strategy and tactics directly followed the tradition of the military thinking of the new emerging landlord class in the late Spring and Autumn Period represented by Sun Wu, and developed and enriched it in certain aspects.

The bamboo slips unearthed in April 1972 also are a powerful refutation of the attack by the renegade and traitor Lin Biao on Chin Shih Huang's "burning books and burying Confucian scholars alive" 2,200 years ago. The more than 4,900 bamboo slips discovered in this tomb, dated shortly after the book burning event, included large amounts of literature before the Chin Dynasty. But there were no Confucian books among them. This shows that Chin Shih Huang made a strict political distinction in burning books. What he burnt and banned were the reactionary classics of the Confucian school and those punished by him were the reactionary restoration forces that "affirmed the past to attack the present."

The discovery of these bamboo slips supplies important material for the study of the history of struggle between the Confucian and Legalist schools and ancient Chinese military thinking prior to the Chin Dynasty and is of great value for studying ancient Chinese etymology and calligraphy.

### News Briefs

• Premier Chou En-lai, in a message to Edward Gough Whitlam dated June 4, congratulated him on his

reassuming the office of Australian Prime Minister.

• Vice-Chairman Yeh Chien-ying of the Central Committee of the Communist Party of China on June 13 met and feted Daniel Latifi, Secretary-General of the Dr. D.S. Kotnis Memorial Committee of India, and the delegation of the committee he was leading.

In his cordial and friendly conversation with the guests, Vice-Chairman Yeh Chien-ying praised the internationalist spirit of Dr. Kotnis, Dr. Atal, Dr. B.K. Basu and others of the Indian Medical Team and recalled how a militant friendship had been forged between them and the Chinese people during the War of Resistance Against Japan. Yeh Chien-ying said that the friendship between the Chinese and Indian peoples had a long history. "We believe that the traditional friendship between the two peoples will surely be further consolidated and developed," he said.

Present on the occasion were Dr. Kotnis' sister Miss Monorama S. Kotnis, Mukund Rai Vyas, Member of the Indian Parliament and Hemanga Biswas, noted Indian singer.

• Yao Wen-yuan, Member of the Political Bureau of the Central Committee of the Communist Party of China, on June 14 met and had a cordial and friendly conversation with all members of the Romanian Radio and Television Delegation led by Traian Puscasu, Deputy Director-General of Romanian Radio and Television.

In English

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Published by: **FOREIGN LANGUAGES PRESS**, Peking, China

Distributed by: **GUOZI SHUDIAN** (China Publications Centre); Peking, China

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